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Grecian and Norse-Teutonic paganism. One feels at times that the author is a better critic of Christianity than of Nietzsche.

Many passages, the last chapter especially, show genuine depth of thought. There is evidence of soul-anguish over the clash between despotism and democracy. One wishes for the sake of the larger public that the ample note citations were translated. There is a good index.

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WAR-TIME SERMONS¹

The three volumes of sermons from well-known English and Scotch scholars and preachers, though published the third year of the war, can hardly be called war sermons. The first volume, by the late Professor Gwatkin of Cambridge, is made up of sermons all preached just previous to the war, and the only immediate reference to the war is in a striking letter in the brief but interesting memoir with which the book opens.

Dr. Garvie's sermons, while all preached before the war from notes, have been written for publication since the war began and have a few unmistakable references and lessons.

Professor Paterson's book alone has sermons preached directly in view of the religious problems awakened by the world-contest.

All three preachers are marked by a wonderful reserve, the quietness and strength of spiritual elevation of men who see beyond the cloud-rack to the shining of the sun, and would help men into that fellowship with God that no earthly trial and struggle can shake.

It is said that a pastor at an English university during the first year of the war made every sermon into a battle call and every service into a recruiting station; but, after he had spent six months among the troops and also felt the losses of his people, his sermons took a new tone and dealt more fully with central religious truths.

Dr. Gwatkin had the distinction of being at home in two worlds. For forty years he worked upon snails and the history of the church, "Sandwiching his beasts amongst his Fathers." His preaching was only occasional, but he has a singularly fresh and personal manner. He

¹ *The Sacrifice of Thankfulness.* By Henry Melville Gwatkin. Edinburgh: T. & T. Clark, 1917. xxiv+166 pages. 4s. 6d.

The Master's Comfort and Hope. By Alfred E. Garvie. Edinburgh: T. & T. Clark, 1917. xiv+239 pages. 4s. 6d.

In the Day of the Ordeal. By W. P. Paterson. Edinburgh: T. & T. Clark, 1917. 262 pages. 4s. 6d.

said in an address to candidates for holy orders: "Don't tell lies, and don't have a dusty Bible." And to one of his students he wrote: "If you are not yourself a sermon, you will never make one. There is always one text in your power, and it will do to begin upon—unvarying tenderness to the wayward little ones, who are only a little lower than the angels." It was this humanness that made him a historian and an interpreter. "The sacrifice of thankfulness," the theme of the first sermon, is the spirit of them all. He has the freedom of sonship and therefore rejoices in life. The sermons have great directness and simplicity, like one talking to another on the highest themes. The author has a fearless social message: he gives the Spirit's word to modern England. And now and then he breaks out into prophecy. "The old landmarks are vanishing which our fathers have set in church and state; and no mere power of the sword can check any longer the divisions of nation set against nation, and class against class, and man against his fellowman. From east and west we hear the multitudinous voice of expectation as the sound of many waters; yet men's hearts are trembling in half-unconscious waiting for some great message from the gathering darkness of the whirlwind and the storm in which the Lord our God reveals himself." And after the war he writes: "Some there are who doubt of love, now that hell is loosed on earth as it never was loosed before. But there is nothing new: it is only Job's old question, and in Christ we know more than Job. He that spared not His own son, how shall he not be guiding us all in love?"

Dr. Garvie, principal of New College, London, a theological school of the Congregationalists, is an expository and extemporaneous preacher. Though a teacher of theology, he is especially interested in preaching and has written a most suggestive and practical book for lay preachers. *The Master's Comfort and Hope* has twenty sermons in exposition of the words of Jesus given in John 13:31—14:31. The sermons are closely thought out, every word and clause made to yield its suggestion, dealing fearlessly yet reverently with the mysteries of faith, not hesitating to give the results of the scholar's investigation, yet having in view the strengthening of the religious life.

The sermons are full of fine examples of explanation, deep analyses of life, and the effort to get back of the form of words and creeds to spiritual principles. The sermons are entirely free from undue stress and all rhetorical exaggeration.

There are many discussions that touch the thought of the church as well as its practical life—such questions as progress and reverence, the

relation between the objective and subjective elements in religion, the differences between the religion of law and that of ideal, and the use of critical questions in the pulpit. The book is food for mind and spirit, and one wishes to read the whole. Still they are the scholars' work far more than the preachers'. One can hardly imagine an American audience listening to them, they are so minutely drawn—without the few bold lines of the etcher. Few of our people have the biblical knowledge and religious experience to feed on such preaching. They were written out evidently in part to comfort his own lonely heart. There are repeated references to private sorrow, but not a touch of the auto-biographical sermon in them.

There is no new doctrine in the sermons, but the method is certainly modern.

There can be no doubt as to what is the order of faith for most men to-day. There may be some thinkers who are led to Christianity by way of theism; but most men whose faith is not an inheritance, but an achievement, have come to God because they were first drawn to Christ. Not a few men to-day must begin with the Synoptic Gospels and the human Jesus. As a man studies, meditates on, becomes absorbed in, and comes under, the influence of this literary testimony, the historical reality of Jesus as truest teacher, best example, most loving friend, lays hold upon him. . . . Slowly yet surely he comes to feel that he needs, and that Jesus is, more than teacher, example, friend; and only one word can express what that is, even Saviour [pp. 45-46].

The volume of Dr. Paterson's has this dedication: "To my wife and in memory of our sons, R. S. Paterson, Second Lieutenant, Royal Field Artillery, Neuve Chapelle, 11th March, 1915, W. P. Paterson, Captain, King's Own Scottish Borderers, Delville Wood, 31st July, 1916." That tells the story of heroism and sacrifice, of sorrowful loss and proud memory. And it is not hard to read between the lines of these strong and noble utterances. There is the characteristic reserve of the Scotch pulpit, silence about the most sacred and personal events, but still more the loss of personal grief in the contemplation of God's ways and the attempt to mediate his help to other wounded and broken hearts. Dr. Paterson is a theologian, the worthy successor of Dr. Flint, and does not hesitate to attempt the justification of God's ways and to interpret sorrows and trials as ways to new life. Keenly sensitive to the difficulties of faith, his own faith is unshaken. He has the social conscience and speaks strong and wise words concerning the social mission of the church. Particularly timely and fearless is the discussion of the present problems of the family in "Spots on the Love Feasts." "In the

Day of the Ordeal," "The Way of God with the Nation," and "The Way of God with the Individual" interpret the spiritual meaning of war. Why the war? "It is because Europe, while Christian in name, has remained essentially pagan in its public policy—its nations on the whole following the natural lusts, and only playing with the principle of human brotherhood, that the Continent which was the chosen home of civilization has been transformed into a chaos and an Inferno." He is no blinded patriot, but sets forth the struggle in the light of history and God's purpose of good. "If analogy may be trusted, the unexampled conflict should bring a harvest of spiritual results. The great struggles of the past have often been followed by a remarkable stimulation of the higher life of humanity, and by the subsequent appearance of a generation of great men. We already see the beginnings of a moral conversion. The mark of the children of the new age will surely be that self will be less central in their thinking than it was in ours. We may also confidently look forward to a fresh outpouring of the Holy Spirit" (p. 262).

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INDIAN AND IRANIAN MYTHS

There are no satisfactory scholarly works which treat the development of Indian or Iranian mythology in a historical way. Keith and Carnoy are to be congratulated on the success of these first attempts at a synthesis.¹ Both accounts well fulfil their purpose as popular summaries; both will also prove valuable to specialists. Keith and Carnoy have both contributed much in the past to the solution of special problems of detail, but both have also been interested in the general development of ideas and have tried to trace the bearing of details on the more general problems involved. The judgment of the former is sober and keeps very close to facts; the latter is more speculative and venturesome in the projection of facts into theories.

Keith devotes two chapters to the Rig-Veda, one to the Brāhmaṇas, two to the Epic, one to the Purāṇas, one to Buddhism, one to Jainism, one to Modern Hinduism. Carnoy divides his treatment of Iranian myths into discussions of the wars of gods and demons, of myths of

¹ *The Mythology of All Races*. Vol. VI: *Indian* by A. B. Keith; *Iranian* by A. J. Carnoy. Boston: Marshall Jones Co., 1917. ix+404 pages, 5 figs., 44 pls. \$6.00.